of Vedas among them. But those endowments had died out and the proceeds out of them were not being spent for any useful purpose. The Member requested that they might be utilized for the founding of hostels to be attached to their special schools. A Veda class was being conducted at Kaviyur, the expenditure being incurred by Government. But as a matter of fact, a good deal of the funds was being misappropriated. The amount might, therefore, be diverted to improve the hostels of the special schools for Malayala Brahmanas. The next request of the Member was that the curricula of studies for their special schools should be framed after consulting the leading men of the Malayala Brahmana community, for their desire was that their children should be educated without any violent change in their traditional ways of Veda study. The special schools should be supervised by a Committee of Malayala Brahmanas. Government should nominate members of the Malayala Brahmana community as judges of Panchayat Courts, members of Town Improvement Committees and other public bodies. In olden times Jenmies used to give away lands to Kudiyans on the distinct understanding that some kind of specified service should be rendered to the Jenmi, such lands reverting to the Jenmi when the grantee ceased to perform the covenanted service. It had also been agreed that such lands should not be alienated. But latterly, the services were not done as agreed to and the lands were also alienated. A law should be passed to enable the Jenmies to take possession of such lands whose holders had agreed to render the stipulated service and failed to do so.

Dewan's reply.—Noted.

153. Hardships experienced by the Ezhavas in social and political life.

Mr. Kunju Panikkar (Member, Nominated) explained how the Ezhavas who were mostly Marumakkathayees were getting poorer and poorer on account of their system of inheritance and how other communities were progressing because they were not handicapped by their system of inheritance. He reiterated the circumstances under which the Ezhava Law Committee was appointed and requested that the draft Bill prepared by that Committee be introduced into the Council soon without any alteration.

The Member then dealt with the question of *theendal*. On account of State interference *theendal* had disappeared from public roads, courts, cutcherries, schools and other public places. It was high time that it was rooted out from temples also. Ezhavas too were Hindus and had a right to enter Hindu temples and worship the deity as freely as any other Hindu. The Member, therefore, requested that *theendal* be stopped.

They had been requesting from the first Session of the Assembly to throw all State schools open for admission to the children of their community. Though most schools had been thrown open, there were a few like those at Ambalapuzha, Kottarakara, and Trivandrum, where admission to their children was not being given. Those schools also should be thrown open to Ezhavas.

The question of the employment of Ezhavas in the public service in larger numbers was then urged. The Member was of opinion that special instructions should be issued to the Heads of Departments to see that qualified Ezhavas were entertained in the public service. He was aware that several applications from Ezhava candidates for Government appointments were not being considered at all. The matter of promotion to those already in service was also a subject of grievance and the attention of Government should be devoted to that point also.

Dewan's reply.—The draft Bill submitted by the Ezhava Law Committee will be introduced into the Legislative Council as early as possible. The other points are noted.

154. Political and social disabilities of Ezhavas and other backward communities.

Mr. N. Kumaran Asan (Member, Nominated) expressed his gratification that Government had begun to take steps to remove their disabilities one by one. There

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were a few matters yet which required looking into. *Theendal* was one of them. Representations on that matter had been made more than once ; still their prayers had not been granted. On the other hand, notice-boards, which had fallen or disappeared, were again put up in certain localities prohibiting the use of such localities by Ezhavas and other backward communities. In South Travancore and North Travancore objectionable notice-boards were still in existence which not only prevented them from using certain public places but were also insulting to their self-respect. He appealed to Government to take immediate remedial measures and see that they got access at least as far as the outer walls of temples. Touching the question of the appointment of Ezhavas and other backward classes in the public service, there were, no doubt, circulars and official instructions ; but they were not being obeyed. It was desirable that a certain number of appointments should be set apart for such backward communities. The Member also submitted that, in spite of Government's solicitude to see that all minor interests were represented in the Assembly, there were some unrepresented communities such as Kammalars and Channars who regarded it as a grievance that no nomination was made from them for the Assembly. Their desire too should be satisfied.

Dewan's reply.—The attention of Heads of Departments and Offices will once again be drawn to the provisions of Government Circular requiring that preference in the matter of appointments should be given to Ezhavas and Mahomedans, qualifications being equal. The other points are noted.

155. Need for the removal of the restrictions that now exist in regard to the exercise of certain common rights.

Mr. P. Madhavan Vaidyan (Member, Nominated) endorsed the views of Mr. Kumaran Asan and supported him.

Dewan's reply.—Noted.

156. Certain disabilities of the Indian Christians, particularly of South Travancore.

Mr. K. Paul B. A. & B. L. (Member, Nominated) represented that the Indian Christians on whose behalf he was speaking comprised people from lower orders and included Roman Catholics, Protestants, &c. They lived from Kallada to Cape Comorin and their disabilities were social, economic and political. Under the first heading *theendal* came first. It was a source of trouble and hardship to them that, on account of *theendal*, they should be debarred from having access to public places of business. He referred to the treatment accorded to Pulayas in the General Hospital as an instance of hardship and said that it was the result of *theendal*. It was an admitted fact that economically they were suffering misery. The only solution was to give them waste lands for cultivation. Another suggestion made by the Member was that a large area of waste land might be reserved to be worked by them, where general and Industrial schools should be opened so as to make every one of them earn a living. Lastly, the Member requested that Government appointments might be given them in the various departments.

Dewan's reply.—Noted.

157. Suggestions for removing the disabilities of the Muslims of the State.

Mr. S. Adam Sait (Member, Nominated) conveyed his grateful acknowledgments to His Highness the Maha Raja for the boons conferred on the Muslim community of the State and for the gracious solicitude evinced to promote their material advancement. He then submitted that the beneficent orders issued by Government were not being obeyed as strictly as they should have been. In the matter of education, the number of Mahomedan scholars had been increasing from 1090 to 1093, because Government were good enough to act on suggestions made, such as the appointment of Arabic Munshis. Till now only English Schools had Arabic Munshis, which fact was responsible for the increase of students in the English schools. The

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